

Rev. Wm. Leitch

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OR
MONTHLY EVANGELICAL VISITANT.

Gather up the fragments that remain, that nothing be lost.—John vi. 12.

VOL. I.

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No. 12.

To a Young Minister of the Gospel.

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LETTER IX.
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SIR—In our last, we gave you a sketch of the dreadful persecutions and dispersion of the ancient Waldenses; we now purpose to give you a brief account of what is commonly called the *reformation*.

The opening of the sixteenth century furnishes a memorable epoch in the christian history—the Popes, victorious over the most of their enemies, lolled at ease in the chair of St. Peter; the poor persecuted Waldenses in the south of France had been twice inhumanly butchered and dispersed; those who inhabited the vallies of Piedmont, oppressed, harrassed, and hemmed in in such a manner, that if any of them ventured out, it was at the peril of their lives; so that these enemies of the church (as they were called) were rather objects of contempt than fear; and as to the feuds and contentions which the Popes frequently had with the sovereigns of Europe, they were

furnished with two engines, which long experience had taught them to use with a dexterity equal to that with which the heroes of antiquity availed themselves of the shield and spear. When schemes of ambition and aggrandizement were to be pursued, the Pope, as a temporal prince, could enter into alliances, raise supplies, and furnish his contingent of troops, so as effectually to carry on an offensive war; but no sooner was he endangered by defeat, and alarmed for the safety of his own government, than he resorted for shelter to his pontifical robes, and loudly called upon all Christendom to defend from violence the head of the holy church.

Thus fortified on every hand, they bid defiance to every danger, while their only solicitude was, how to fill their coffers with money, to support them in their arrogance, pride and luxury. Leo the Xth was raised to the pontificate in 1513, and soon after his elevation, sent out a number of Dominican friars into the several countries of Europe to preach up and sell *indulgences* to all who

who were able and willing to purchase them; promising the purchaser, that without any respect to the persons, or their sins, a free exemption from *all sin*, past, present, or future, both in this world, and the world to come.

When we consider the dispensations of Providence, it appears, that God, in his wisdom, had been gradually preparing the way for relief of his suffering people.— Learning began to revive in Europe towards the close of the eleventh century, and from about that time, had been gaining gradually on darkness and ignorance. The art of Printing was invented in the fifteenth century, which was followed by a general circulation of books,* and consequently, of a general diffusion of learning and information, not only among the higher orders, but also amongst the lower classes of the people so that the way was prepared for the light to penerate into the dark places of the earth, which were full of the habitations of cruelty.

Martin Luther was a native of *Eisleben* in Saxony, and a monk of the Augustinian *Eremites*.— His genius was truly great and noble; his memory vast and tenacious; his patience in supporting trials, labours, and difficulties, incredible; his fortitude and magnanimity invincible, and independent on the vicissitudes of human affairs; his learning was very extensive, considering the age in which he lived; he was deeply versed in the theology and philosophy that were in vogue in the

schools during this century, and had been appointed professor of divinity in the Academy that had been recently erected in the city *Wittemburg*, by Frederick the wise, elector of Saxony; where he taught with the greatest reputation and success.

The first opportunity which this great man had of unfolding to the view of a blinded and deluded age, the truth which had struck his astonished sight, was offered by a dominican, whose name was *John Tetzel*; this bold and enterprising monk had been chosen on account of his uncommon impudence, to preach and proclaim in *Germany* those famous indulgences of Leo X. which administered the remission of all sins, present, past, and to come, however enormous their nature, to those that were able to purchase them. The frontless monk executed his iniquitous commission, not only with matchless insolence, indecency and fraud, but even carried his impiety so far as to derogate from the all-sufficient power and influence of the merits of *Christ*. At this, Luther, not able to smother his just indignation, raised his warning voice, and, in ninety-five propositions, maintained publicly at *Wittemburg* on the 30th of September in the year 1517, censured the extravagant extortion of these questors, and plainly pointed out the Roman Pontiff as a partaker of their guilt, since he suffered the people to be seduced by such delusions, from placing

* Before the art of Printing was discovered, the books were all manuscripts, which rendered them very scarce and very dear.

* This audacious monk, among many impious assertions, had said, "That he had saved more souls from hell by the sale of indulgences, than Peter had done by preaching the Gospel."

their principal confidence in Jesus Christ, the only proper object of their trust. This was the commencement and foundation of that memorable rupture and revolution in the Church, which humbled the grandeur of the lordly pontiffs, and eclipsed so great a part of their glory.”*

To give you any thing like a detailed account of the reformation would greatly exceed our limits. Let it suffice to observe, that about this period God raised up many worthy instruments to effect his gracious purpose, several of the most powerful princes of the German Empire favoured the reformation, and screened the reverend head of Luther, and his associates, from papal vengeance. About the same time that Luther opposed the Pope in Germany, *Ulric Zuingle*, a canon of *Zuric* in *Switzerland*, a man of uncommon courage, learning and piety, laid the foundation of a reformation among the Swiss Cantons; also *John Calvin*, a native of *Picardy* in *France*, raised his voice in defence of the truth, but being persecuted in his own country, he narrowly escaped their fury and fled to *Switzerland*, and finally, became pastor of the reformed church in the city of *Geneva*, where he stood a firm and stable pillar of the reformation as long as he lived, and by his superior talents in preaching and writing, his wisdom and firmness in church government and discipline, did much good to the cause of God. In short, in about a century from the first opposition to the Pope by Luther, not only the greater part of *Germany*, but also *Den-*

mark, Sweden, England, Scotland, Ireland, Switzerland, and the united provinces of Holland, &c. embraced the principles of the reformation, and threw off the galling yoke of papal tyranny.— But did the Popes sit still and tamely suffer their craft to be thus spoiled, and their ghostly dignity prostrated? No, they levelled their papal thunders at the heads of the reformers, but they had now lost their force and efficacy; they excited the sovereigns of Europe who still adhered to them to take up arms to revenge their quarrel, and exterminate the *heretics*, but all in vain. True it is, many battles were fought, and much blood was spilt, massacres were resorted to, fires were kindled, and gibbets erected, so that we may say the foundation of the reformation was cemented with the blood of martyrs; but still the good work went on, and the word of the Lord grew, and multiplied exceedingly.

We are not to understand that all these reformed churches adopted the same rule of faith and discipline. No, amongst these pious and noble reformers, we find a diversity of sentiment, and no wonder, for men, however wise and virtuous, just emerging from the darkness of Popery, can be expected to see only in part; hard it is, indeed, for mortals to get free on a sudden, from their former principles, customs and prejudices. Luther did not get entirely clear of the popish doctrine of transubstantiation, true; he did not agree to the absurd opinion, that, the bread and wine in the eucharist were changed into the real body and blood of Christ, but he taught that the real body and blood of Christ, in an indescr-

* *Mosheim, cent. xvi. chap. ii. sec. l.*

ble manner, were actually received with the bread and wine; this opinion, which is called consubstantiation, was received by the Lutheran churches—he also retained several ceremonies in divine worship which smell very strong of Popery. The system of church government adopted by him, seems to be different from either episcopacy, or presbyterial government, he thought a subordination among the clergy necessary, and therefore placed the government of the church in the hands of a few men of eminence, who formed a council, called a consistory. The several princes of the German Empire who received the sentiments of Luther, each one established and regulated his system by law, in his own dominions. The king of Sweden established the same system in an episcopal form. Thus, Lutheranism became a national established church.

Zuingli, on the other hand, in the reformed church which he planted in Switzerland, removed every thing which savoured of popery in the least degree, and endeavoured to reduce the christian worship as near its primitive simplicity as possible. He taught that the bread and wine in the Lord's Supper, were nothing more than symbols of the absent body and blood of Christ, he established a perfect equality amongst the ministry of the Gospel, and in the government of the church, gave the greatest latitude to the power of the civil magistrate. The English church removed from the Roman Catholic as little as could be consistent with the principles of the reformation, her episcopal form of church government, her set forms

of prayer, her liturgy, her rites and ceremonies, her festivals and holy-days, her priestly vestments, together with her strenuous pertinacity in favour of episcopal ordination, and regular succession of the priesthood, seem to have a strong savor of popery.*

John Calvin, the great reformer of Geneva, seems to have steered as near to the primitive mode of worship, church discipline and government as was compatible with the genius and circumstances of the age in which he lived; he taught that Christ was divinely present in the Eucharist, but purely in a spiritual sense, and that the benefits of his mediation were partaken of in that ordinance only by the faithful believer.—

That form of church government which he preferred, left very little for the civil magistrate, except to protect the church. This form of government was adopted, with some small shades of difference, owing chiefly to local circumstances by the church of Geneva, several of the States of Germany, Scotland, and States of Holland, besides by a number of detached churches in England, France, the Netherlands, and several other countries of Europe.—These churches obtained the name of *The Reformed*, to distinguish them from the *Lutherans*. The system of divinity taught by Calvin still goes by his name, and his system of church government nearly the same as that of the Presbyterians.

* *The doctors of the Church of England, who boast of an uninterrupted succession to their bishops, must have derived it from the Popes of Rome. Is this to their credit or not?*

It is worthy of remark, that the ruling party, and thus it continues down to the reformation. It cannot be doubted, but that Luther, Calvin, Zuingli and their associates, were noble, good, and virtuous men; but if they had any ideas of a church to be distinct and separate from the control of the civil magistrate in ecclesiastical affairs, it would have been accounted seditious to have mentioned such plan; but it is very probable that the idea of such a plan never entered their minds; they had early imbibed, and were attached to the principles of pedobaptism, which is well adapted to the nature of a national church; accordingly, their systems were established into national forms, by the sovereigns of Europe who embraced the reformation, who were more or less tolerant to those who dissented from the national religion, according to their different political circumstances.—The Government of England seemed to be less tolerant than some others—Queen Elizabeth got the famous act of uniformity passed, and the dissenters were cruelly persecuted. The government of France adhered to the Pope and his party, but the reformed religion gained ground in many of the provinces, so that the reformed churches were nearly a match for the Catholics, who by way of contempt, called them *huguenots*; by a deep laid plot, which was promptly and cruelly executed, upward of sixty thousand of them were cruelly butchered in one night in the city of Paris, and several other cities of France on the eve of Saint Bartholomew's day, 1572. The Huguenots flew to arms, and a cruel and destructive civil war ensued, which, after much bloodshed, terminated in

Politicians of antiquity who framed the laws and politics of ancient Empires, Kingdoms and States, were unanimously of the opinion, that no government could be complete without some kind of religious system engrafted therein; this they judged necessary to answer three important purposes, viz: 1st, To bind the members of the same community in unity of opinion as well as of interest and safety—2dly, to promote subordination and obedience to the ruling powers—and 3dly, to inspire courage, intrepidity, and confidence in their wars, either offensive or defensive. Accordingly, we discover, that all the various rites and religious institutions of the ancient or modern heathen nations, are subservient to some, or all of these purposes.

When Constantine the Great embraced the Christian system, he greatly injured it by endeavoring to make it subservient to the purposes of Government, he encouraged none but the ruling party who called themselves the Catholic Church, and persecuted not only the Pagans, but also the sects who had separated from the Catholics. Julian, who was called the apostate, pretended for a while to suffer all his subjects to worship according to the dictates of their own conscience; but in this he undoubtedly played the hypocrite, and if he had possessed the power, would have certainly established paganism. Some of the succeeding emperors favored the arians and persecuted the orthodox; others favored the orthodox and persecuted the arians. In short, it seemed to be a matter of course for sovereigns of Europe to persecute all but the favourite

favor of the reformed churches, whose liberty of conscience and other privileges, were secured by the edict of Nantz. This edict, after having been observed about one hundred years, at the instigation of the perfidious popish party, was revoked by Louis XIII in the year 1685. A dreadful scene ensued, the cruel enormities of which beggars all description; torrents of blood were spilt, and nearly a million of the useful and loyal subjects of the French king were butchered or driven into exile. The provinces of Holland, &c. were also persecuted by the king of Spain in the most sanguinary manner, being not able to bear the cruel yoke any longer, they took up arms, and by their bravery delivered themselves from under the cruel Austrian yoke, established their independency, and adopted the system of Calvin as their national religion, but wiser than their neighbours, they gave a free toleration to christians of all denominations in the free exercise of religion, according to the dictates of conscience.

We have noticed in our former numbers, the cruel persecutions and dispersions of the Waldenses in the southern provinces of France, and also the testimony of their enemies, "that numbers of them were to be found in almost every country in Europe;" being thus dispersed, they were under the necessity of worshipping God in as private manner as possible; their scattered churches having little or no intercourse with each other, it is no wonder if, under such circumstances, a variety of sentiments found place amongst them; certain it, is from the best authorities we have seen,

probably, the whole of these ancient christians rejected the baptism of infants; yet it is stated by some writers, that some of these churches,* under the pressure of persecution, and other distresses, admitted infants to baptism, and consequently joined communion with the reformed churches of France.

As soon as the reformation was set on foot by Luther and his associates, the poor persecuted Waldenses, elated with joy beyond measure, began to preach, and propagate their sentiments with great zeal and ardor, they soon attracted public notice, and about this time began to be called *anabaptists* by their enemies, who supposed that they held the principle of re-baptizing such as had been formerly baptized; this principle they deny, and assert, that "they never rebaptized any person who had been baptized according to the commands of Jesus Christ." Doctor Mosheim informs us the origin of these people was hid in the *remote depths of antiquity*; that, in the dawn of the reformation they "started up all of a sudden in several countries at the same point of time, under leaders of different talents, and different intentions;" and that they "considered themselves the descendants of the *Waldenses*, who were so grievously oppressed and persecuted by the despotic heads of the Roman church." He further adds, "It may be observed in the first place, that the Menonites [*anabaptists*] are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other

* Mosheim, cent. 16, chap. 2, part 2, sec. 3, par. 25.

ancient sects, who are usually considered as witnesses of the truth in times of universal darkness and superstition. "Before the rise of *Luther* and *Calvin*, there lay concealed in almost all the countries of *Europe*, particularly in *Bohemia*, *Moravia*, *Switzerland* and *Germany*, many persons, who adhered tenaciously to the following doctrine, which the *Waldenses*, *Wickliffites*, and *Hussites*, had maintained, some in a more disguised, and some in a more open and public manner, viz:—That the kingdom of Christ, or the visible church he had established on earth, was an assembly of real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."*

This maxim, though exhibited in ambiguous terms, may be comprehended in the following propositions, namely:—1st. That the visible church ought to consist of none but real believers, or those who, in the judgment of charity, were tho't to be such.—2d. That the church had no other power, only to exclude from their communion such members whose morals were judged inconsistent with the precepts of the Gospel, and to effect them in no other manner than simply to exclude them from the privileges of membership in the church.—3d. That the state or civil government ought not to interfere in matters purely of an ecclesiastical nature; but to protect all peaceable citizens in the

free and unmolested exercise of their religion.

These principles have been reduced to practice in our happy and highly favored land of Liberty; and although they were often held out, and insisted on, from the earliest ages of christianity; yet they were generally accounted seditious, or at best chimerical, until it pleased God in the dispensations of his wise providence, that the happy experiment should be first made and realized in this western world.

The progress of the *Anabaptists* (as they were called) was very rapid; numbers joined their communion, of different classes and complexions, and with different views; most of their preachers expected no new revelations nor supernatural aid, but insisted that, by the assiduity and vigilance of the pastors and church members, the church could be easily preserved in as pure a manner as was consistent with man in his imperfect state; those of this rational class preached obedience to the reigning powers, and some of them made a matter of conscience of bearing of arms, serving in wars, or shedding the blood of their fellow men.

It happened about this time, 1525, that the peasants in several provinces of Germany, being sorely oppressed by their tyrannical feudal lords, took up arms for the recovery of their liberties, or at least, some mitigation of their grievous servitude. This war, at first, seems to have been purely of a civil nature, but in the progress thereof, the malcontents were augmented by certain fanatical preachers to wit: *Munzer*, *Stuerner* and *Stork*. It is said,

* *Mosheim*, cent. 16, *Hist. of the Anab. sec. 3, part 2, par. 2.*

that Munzer, who is called an *Anabaptist*, was the leader of this faction, and pretended to be divinely inspired; this, in some degree, changed the complexion of this destructive war; for the object seemed to be, not only to obtain their civil liberty, but also to erect a pure unspotted spiritual kingdom. "But this seditious croud was routed and dispersed, without much difficulty by the elector of *Saxony* and other princes; *Munzer*, their ring-leader, ignominiously put to death, and his factious counsellors scattered abroad in different parts.*

Some years after this, about 1530, a fanatical preacher of the same stamp as *Munzer*, whose name was *John Blockhold*, sometimes called *John of Leyden*, with several associates, gave out that he had received a divine commission to establish a pure and spiritual kingdom; he and his associates collected a multitude of followers; they seized on the city of *Munster*, deposed the Magistrates, and erected a visionary hierarchy which they called the new Jerusalem. "John Blockhold was proclaimed king and legislator of this new kingdom; but his reign was transitory and his end deplorable. For the city of *Munster* was taken, after a long siege by its bishop and sovereign, *Count Waldeck*, the new Jerusalem of the Anabaptists destroyed and its mock monarch punished with an ignominious death.†—These seditious tumults, which principally originated in the tyrannical oppression of despotic

lords, exercised without mercy on their poor tenants and vassals, fell with redoubled vengeance on the poor *Anabaptists*, for no other reason than that there were amongst the numerous body of insurgents, a few ignorant fanatical preachers, and others, who went by the name of Anabaptists; and whose conduct was wholly disapproved by the body of sober and inoffensive members of that society. But the innocent and guilty were confounded in the common mass, purely because it was an established maxim amongst them, and which they had received from their ancestors for time immemorial, "that the civil magistrate ought not to interfere in ecclesiastical matters, or in other words, that the church and state ought to be kept distinct and separate; this was enough; it was thought the highest degree of sedition.—The princes of Europe were alarmed at it; penal laws were every where enacted against the *Anabaptists* as a pestilent seditious people; the innocent and the guilty were confounded; they were dispersed and driven from place; but at length numbers of them found an asylum in the pacific united provinces of *Holland*, who established a free toleration to all denominations of peaceable christians, and where there are many churches of them to this day.

We have given this short sketch (which we believe to be correct) concerning the insurgents of Germany, in which the Anabaptists are commonly reported to have acted so conspicuous a part.—

Some modern writers, either thro' ignorance or malice, after telling us frightful stories about *Stubler*, *Munzer*, *Stork*, *John of Leyden*, and the mad men of *Munster*;

* *Mosheim*, century 16, sec. 1, chap. 2, par. 22.

† *Ibid*, sec. 3, part 2, chap. 3, par. 7.

would have the people to believe that this was the first origin of the *Anabaptists*, and that the modern Baptists sprung from these fanatics.—We are ready to acknowledge, that the name of *Anabaptist* originated about this time, but it was only a new name given to a people who existed a long time before; besides, it discovers a degree of ill nature to brand an ancient and respectable community, because a few fanatics, were called members of their sect.—We ask where shall we find any denomination of Christians, who has never had any wicked men amongst them?—The English Baptists ought not to be stigmatized on account of any disorders amongst those of Germany; for, although both may justly claim a descent from the ancient Waldenses; yet there undoubtedly were many Baptists in England above a century before the reformation, and very probably some of them had existed there from the early ages of the Gospel.—But suppose the Baptists cannot trace a regular succession of their society down to the present period: yet they undoubtedly possess an authentic record of their origin, which may be seen, Mathew 23, chapter, &c.

The blacks of our country demand attention.

A writer in the *New-York Christian Herald*, on this subject, observes:

“That they are eager for moral instruction, no one can ever doubt, who has seen with what attention and feeling they hang upon the lips of the speaker who addresses them on the sublime subject of religion.—I once saw two slaves, both

of whom were more than 70 years of age, who walked sixteen miles, after finishing their daily tasks, that they might inquire of a clergyman “about Jesus.” And I shall never forget my feelings on my visiting an old dying negro in the low country of the south. It was at breakfast time, while on a plantation, that a household servant entered the room, and told his master that “old Adam was dying.” In company with the owner I went to visit the negro, about forty rods from the master’s house. The dying African was in a little hut not over ten feet square, built of small logs, with the interstices filled with mud, and a small chimney at one end, made of the same materials.—The ground constituted the floor, and two rude little benches, a small iron kettle, and a tin cup, were the principal furniture. The old negro lay in one corner of the hut, on some dry moss, with which the country abounds, and a small child of perhaps two or three years old, was sitting on the ground by his side. The other negroes were in the field. He expressed great joy and thankfulness that I had come to see him, for his mind was much troubled on some points of religion which at that moment very deeply concerned him.—I listened to his questions, solved his doubts, and gave him such instruction as his case required. At first, he seemed in darkness and doubt. He had

occasionally heard the instructions of a pious Methodist preacher, but he needed that light and knowledge which seemed too big for his comprehension. The master stood by while I staid, and was silent. After conversing with him near an hour, all at once a new light seemed to flash upon his understanding, the character of the Saviour appeared clear and distinct, and the cloud which had mantled futurity, was removed. As I left him, he took my hand with the grasp of death, and partly raising himself from his bed of moss, with tears gushing from his eyes, he exclaimed, "O. massa! me much thank you—me now happy. The plain talk you give about good book make me cry joyful—O, how good thing to know how to read book—me, old Adam, never be made read—never fore know all such things!—I die, massa, and I bless you much, for talk so easy—O. massa! do think of other poor black men like me—they no know any such thing—they no happy like me lie." The last words I heard as I left the cottage were—"O, good talk!" In a few hours he was dead, and the negroes buried him.—Will any person smile at my weakness in that I afterwards dropt a tear over the forgotten spot where he was buried.

GRIEVING THE SPIRIT.

From the Boston Recorder.

Mr. WILLIS—Since the pre-

sent may be called an age of revivals as well as of missions, there are few places in which some may not be found who are enquirers on the great subject of religion. All that are serious are no anxious, nor are all that are anxious deeply convicted. Judging from the example furnished in Scripture, we should be led to conclude that the work of conviction was always short. If it be so, and if the mission of the Spirit be the last effort of God to save sinners, then there cannot be a more interesting period in a sinner's life than that of conviction. Then God is striving with him, but he has said, *my spirit shall not always strive with man*; then God calls, *to-day, if ye will hear his voice, harden not your hearts*; but it may be the last call;—should it be, and the sinner refuse to hear, the alarm will only render him more insensible to danger, the light of conviction will only make the darkness of sin more appalling. If an individual who has been aroused to deep reflection by the saviour's knocking at the heart, succeeds in holding out against the call of God; like the inhabitants of a city besieged, who withstand the first assault, he has time to fortify himself, and what once excited fear, now passes for an idle dream, and in more than one sense his last state is worse than the first. A sinner under conviction is poised on a pivot, it is the crisis of

his being. Unless he immediately and without delay, submit to God and embrace the Saviour, he may be left to take up the lamentation, *the harvest is past, the summer is over, and I am not saved.* During a recent powerful revival of religion in this place, which was so extensive that in a large section of the town, not more than three were found unaffected, one individual among others, who was the head of a small family, who had wasted by dissipation, a handsome property that had been left to him by a relative, was arrested in his career of iniquity, and he began to inquire with great solicitude, *men and brethren, what must I do?* At an anxious meeting, at which a great number were present, and some of his former companions of sin, who like him had gone to every excess, he said, "if there be the least doubt still lingering in any person's mind, as to the reality of religion or the present visitation of the spirit, let them look at me: you know my former aversion to all that is good, especially to places of worship, and nothing but the Spirit of God could have brought me here, & forced from me this confession." Yet he did not heartily turn to God; a secret attachment to some sin, like the worm at the root of Jonah's gourd, withered every leaf of promise, and he returned gradually to his former course.— If possible, he seemed to be

farther from God than ever: his conscience appeared to be seared as with a hot iron.— He continued thus hardening his heart from the fear of God, till this last fall, when he was brought upon a bed of sickness. His fears awoke—he was filled with the most dreadful apprehensions of impending ruin. He requested the friends of religion to visit him, but utterly refused to see any of his companions in sin; their appearance increased his agony, and he ordered them to leave his presence. He frequently alluded to the revival, and remarked that the remembrance of his sins in grieving the Spirit, and afterwards opposing the work of grace, filled him with unutterable anguish. He had a mother, but she seemed abandoned of God and man. Her example had confirmed him in transgression. While standing beside his bed, he looked upon her with the keenest feeling, and said, "O my mother, you have ruined my soul forever—you have murdered me, and now I must perish forever." Although his words were barbed arrows, they fell at her feet; she was past any impression; such is the hardened influence of sin. As he drew near to death, his conceptions of the realities of eternity became stronger and more vivid. He was told that his extremities were cold.— "Oh," said he, "my head is warm, I seem to feel the flames of perdition kindling on

me."—Thus died one, who once appeared just ready to press into the kingdom of heaven. If this paper should meet the eye of any who feel the Spirit of God striving with them, remember this poor sinner had a similar call, but he turned a deaf ear. O, be advised to yield your heart to Him who has a right to its best affections. *Now*, by way of eminence, is the accepted time, now is the day of salvation.

M. M.

Still Water, N. Y. Feb. 13.

ANECDOTE.

Persecution prevented by a Woman.

While the cruel and blood-thirsty MARY, Queen of England, was pursuing the Protestant subjects in England, with fire and sword, accompanied with all the marks of the most unrelenting vengeance the Protestants of Ireland were for a considerable length of time suffered to rest in quiet; but toward the latter end of her reign, she signed a commission for to persecute her Protestant subjects in Ireland, and to execute the same with greater force, she nominated Dr. Cole one of the commissioners. The doctor coming with the commission to Chester on his journey, the mayor of that city hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who in discourse with the mayor (taking out of

a cloakbag a leather box) said "here is a commission that shall lash the heretics of Ireland." The good woman of the house, being well affected to the Protestants, and having a brother of the same, whose name was John Edmunds, who was then a citizen of Dublin, she was much troubled at the doctor's words; but watching a convenient time, while the mayor took his leave, and the doctor complimented him down the stairs, she opened the box, took the commission out, and placed in lieu thereof, a pack of cards, wrapped up in a sheet of paper, the knave of clubs being faced uppermost. The doctor coming up to his chamber, but suspecting nothing of what had been done, put up the box as formerly. The next day, the wind and weather serving him, he sailed for Ireland, and landed at Dublin, October 7, 1558. Then coming to the castle, the lord Fitzwalters being lord deputy, sent for him, to meet with the privy council; after he had made a speech, relating on what account he had come, he presented the box to the deputy, who caused it to be opened, that his secretary might read the commission; but nothing appeared but a pack of cards with the knave of clubs uppermost, which not only startled the lord deputy and council, but the doctor likewise, who assured them that he had a commission, but knew not how it was

gone." To which the lord de-
puty answered, "Let us have
another commission, and we
will shuffle the cards in the
mean while." The doctor,
much troubled in mind, re-
turned to England, and ob-
tained another commission—
but being detained in England
by contrary winds, till news
arrived to him that the Queen
was dead; and thus God pre-
served the Protestants of Ire-
land.

It is said, that Queen Eli-
zabeth, who succeeded Mary
on the English throne, was
highly delighted with the sto-
ry, and having found out the
woman who played the trick
upon the doctor, she gave her
an yearly pension of forty
pounds during her life.

Mosheim, cent. 16, sec. 1, p. 4.

REFLECTIONS ON MARRIAGE.

By Mrs. Bonhote.

Did young people seriously
consider the important change
which marriage must necessa-
rily produce in their situation,
how much more cautious would
it make them in their choice
of a companion for life! Alas!
what avail the graces of the
finest figure, the most capti-
vating address, or the assem-
blage of all that is ensnaring,
if the heart is depraved, or the
conduct imprudent. The gay-
est associate of the convivial
hour, may be the dullest, the
most unfit companion for the
domestic circle; and he who is

never satisfied but in a crowd,
or when in a continual round
of pleasure, is very unlikely to
make a tender and prudent
husband. Should sickness or
distress draw near, depend up-
on it he would fly from their
approach.—If beauty alone
excited his passion, it would
cease to exist when you are
deprived of those attractions
on which it was founded. If
fortune was his inducement,
that will likewise soon lose its
value on his sordid mind; and
the very person who brought
him the wealth for which he
sighed, will be considered as
the grand obstacle to its enjoy-
ment. Too often is this un-
pleasant picture to be seen in
many discontented families,
which a little serious reflection
might have prevented being so
unfortunately realized. Nev-
er be prevailed upon to yield
your hearts to any one, how-
ever he may shine in the gay
circles of the world, if you are
convinced that he has no relish
for the enjoyments of retired
life. The man who likes eve-
ry house better than his own,
will scarcely take the trouble
of making home agreeable to
others, whilst it is disgusting
to himself. It will be the only
place in which he will give
way to his discontent and ill
humour. Such people are for-
ever strangers to the dear de-
lights of the social state, and
all the real comforts of a well-
regulated family.

THE BIBLE.

'Tis the Book of my God ; 'tis my guide to the sky ;
 I will love it, and read it, and follow its light :
 May I live in its truth ! In its truth may I die !
 If I follow this book I shall never know night.

Here I read of the patriarchs and prophets of old ;
 And of wonders before, and succeeding the flood :
 And, the chief point of all, these blest pages unfold,
 How the Saviour for man on the cross shed his blood.

In this volume, I read of a judgment to come ;
 And of mansions prepared for the good and the bad :
 We shall all soon obtain an unchangeable home ;
 And the wicked shall mourn, and the righteous be glad.

'Tis the Book of my God ; 'tis the source of my joy ;
 'Tis my lamp and my guide in the regions of night :
 For a while let my foes and vexations annoy ;
 Yet eternity comes with a full blaze of light.

[*Evangelical Magazine.*

 LINES ON THE LARK.

How sweet is the Song of the Lark, as she springs,
 To welcome the morning, with joy on her wings !
 The higher she rises, the sweeter she sings,
 And she sings when we see her no more.

When storms and dark clouds hide the sun from our sight,
 She has mounted above them, she shines in his light ;
 There, far from the scenes, which disturb and affright,
 She loves her gay music to pour.

It is thus with the Christian ; his willing soul flies
 To welcome the day-spring, which streams from the skies ;
 He is drawn by its glorious effulgence to rise,
 Towards the region from whence it is given.

He sings on his way from this cloud cover'd spot,
 The quicker his progress, the sweeter his note,
 When we hear it no longer, the song ceases not,
 It blends with the chorus of Heaven

[*End of the first volume.*]

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Under Mrs. Leffewich

THE

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OR

MONTHLY EVANGELICAL VISITANT.

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* Gather up the fragments that remain that nothing be lost."—John vi. 12.
* Many shall run to and fro, and knowledge shall be increased."—Danl. xii. 6

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